The IDLER Magazine

Public Occurrences, Comment, Excursions & Rational Entertainment

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THE ELECTION

Don Goldwater and Sancho Miller sally forth to do battle against the evils of modern America. In the deluded mind of Don G. de la Phoenix, the civil rights movement is a black knight of violence. The American citizen becomes a slave suffering under the oppression of social security, TVA, federal aid to education, and the income tax. Washington is a mighty castle that harbors a wicked government of uncontrollable power with unspeakable designs upon the poor people of the land. And beyond the seas lie a hundred misguided states, each anxiously awaiting to be shown the way of truth by the good knight and his faithful esquire.

Goldwater claims he is misunderstood, which it not surprising considering the ambiguity of his speech and the uncertainty of his positions. In his statements he often approaches the incoherency of the last Republican President, the only difference being that Goldwater's sentences can be parsed.

All politicians claim the right to shift positions but few approach the erratic oscillation of the present GOP candidate. If we seek to find the median point of the Goldwater philosophies, we will probably have the most luck somewhere in the area of do-nothing conservatism. Let others propose and he'll oppose. If he can't defeat a program he will attempt to reduce its scope. As a senatorial devil's advocate against progress, he may serve a limited purpose. But as a President he would have no function at all because he knows only how to subtract, not how to add or multiply.

Unfortunately the Goldwater philosophies don't always hover around this median point. At unpredictable moments they rapidly lurch in the direction of radicalism.

As for his side-kick, charity would lead one to suggest that it was only through an unfortunate accident that the GOP convention slipped into the cesspool of cynicism to pick a Vice-Presidential candidate whose major achievement to date has been his success in getting the Republican National Committee out of hock. Even if, for some obtuse reason, the convention had decided to limit its alternatives to members of the lower chamber of Congress, a considerably better choice could still have been made.

The Goldwater nomination would seem to be partially a result of our national passion for novelty. It was produced by the same phenomenon that brought us the Beatles, pop art, telephone booth stuffing, and topless bathing suits. It's kicks. It's the happening that count.

Even the candidate's own words suggest this: "I just happen to be a politician who decided it was time to give the people of this country a chance to express themselves. And if the expression is no — we have given them a chance. Nothing is changed. Nothing is hurt."

Governor Wallace, General Walker, the KKK, the John Birch Society, and the Beatles have all given people a chance to express themselves. And if you must have such extreme emotional outlets for people, we'll take

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The Idler

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Ringo Starr's approach over Goldwater's any day.

We hope that the Senator is right: that nothing will be hurt. And still we wonder; we wonder about windows from which sick and distorted men may watch as President Johnson passes below. And we worry. The President is ahead today but fate does not have to register to cast a deciding ballot.

The most important thing that Johnson and his supporters can do during this campaign is to work like hell to cause a massive electoral rejection of the far right. If the President's backers begin to slacken their efforts, to suffer from apathy or overconfidence, the final vote, while not, perhaps, bringing victory to Goldwater, may have the distressing effect of lending dignity to the reactionary position. And as this position gains dignity, America loses hers.

We are indebted to Senator George McGovern for pointing out that the John Birch Society, that fighter against deficit spending by the Federal Government, has gone into quite a bit of debt itself. McGovern claims this is roughly parallel to "Carrie Nation being picked up on a charge of public intoxication."

They're Smart

Up in New Hampshire, not so long ago, they decided to set up a state lottery. And, by golly, they started making money at it, too. Well, you'd figure that some of New Hampshire's neighboring states would get the idea and try a lottery for themselves.

That's what you would figure. But it didn't work that way. Seems they were more interested in keeping their citizens out of that evil state of New Hampshire. They held meetings and law enforcement conferences, got injunctions, made arrests, and everything else—except pass legislation for their own state lottery.

We'd like to suggest to the other New England states, indeed to all the other states, that the residents of New Hampshire aren't more immoral than other New Englanders—just quite a bit smarter.

Our present attitude towards gambling doesn't stop it, but rather drives it into the hands of undesirables. You would have thought we had learned a lesson with prohibition. Instead we still believe we are encouraging morality when the only thing we are encouraging is crooks. Maybe the Federal government enjoys playing the Elliot Ness role, but it could make a good deal more money (and eliminate some crime on the side) if it would try things New Hampshire's way.

A Washington drug store chain has stopped using lie detectors to check up on its employees. Said the firm's president: "There are better, more permanent and lasting ways to induce reasonable loyalty and honesty from employees." Yes.

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THE IDLER'S JOURNAL

While looking around for a good title for this magazine, I happened to run across some of the writings of old Sam Johnson, Boswell's friend. Sam Johnson wrote a series of essays from 1758 to 1760 in a paper called *The Universal Chronicle, or Weekly Gazette*. The pieces appeared as *The Idler*. The name seemed to fit as comfortably as a pair of sneakers after a good summer's use. In his first essay, Johnson described *The Idler*:

The Idler, who habituates himself to be satisfied with what he can most easily obtain, not only escapes labours that are often fruitless, but sometimes succeeds better than those who despise all that is within their reach, and think everything more valuable as it is harder to be acquired. . . . . The Idler, tho' sluggish is yet alive, and may descend into profoundness, or tower into sublimity; for the diligence of an Idler is rapid and impetuous, as ponderous bodies forced into velocity move with violence proportionate to their weight. . . . .

Sitting on a New England wharf some months back, watching the water lazily lap at the pilings below, I could not help but feel a certain kinship with The Idler, for I felt sluggish and yet alive, content with what I could most easily attain: a fresh breeze on that portion of my body facing to the northwest, a view of the harbor, and the right to conduct uninterrupted inspections of every tree, crabpot, rock, and seagull within sight.

We too often are led to believe that the only true contentment is that which man constructs artificially. We ignore the satisfactions of nature, of good conversation and good friends, because they are too easy to obtain. They can't be worthy goals in life because we don't have to suffer for them as we suffer to buy a new house, a new car, or to rise in the firm. We have been taught how to run but not where to find the finish line, and so we dash past it every day.

There is real pain, real poverty, real unhappiness and real danger in life. These are our proper concern and The Idler, for all its apparent slothfulness, will not ignore them. But surely man's task is to eradicate these evils, not create his own varieties of them. The hunger and disease-ridden of the world can not stand up and say, "I am a free and happy man." But if the well-fed, comfortable, American, living in the world's most advanced civilization, can not say it either, then evolution has played a dirty trick on all of us.

Running around the track a few more laps will not help us make this declaration. We must stop, find out where we are, why we are, and who we are. We must, if you will, be idle for a bit. If you prefer to follow the current practice of action for action's sake you will pass The Idler by many times. No matter, it does not bother The Idler that you run ahead of him. By pure sweat and determination, you will soon be right back where he's been all along.

THE IDLER

We understand that they're going to hire several dozen more policemen up on Capitol Hill to protect that $86 million citadel of bad taste, the Rayburn Office Building. As far as we're concerned, we'd just as soon somebody did come and steal it. We'd never tell.

Commenting on the Supreme Court's legislative reapportionment decision, Representative Rooney (D-NY) said: *In upstate New York we have a Republican member of the lower body of the State legislature who . . . represents 15,000 people from Schuyler County and almost 10,000 Holstein cows. This would compare with a Democratic legislator from Brooklyn in the city of New York who represents almost 150,000 people. Perhaps there is something to the Supreme Court decision. . . .*

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The Late, Late Odyssey

AAAAaaaaaaaagh!
Screams the scientist's daughter
As the huge, radioactively inspired
monster,
(Whom we cannot yet see)
Comes toward her.
AAAaaaaaaaaagh!

The scene, of course, shifts
To her companions
Back at the camp which she,
Unexplainedly left, by herself,
To wander into some dangerously
innocent fields.

They come running to find her gone,
But not, it is clear, gone for good.
In the monster's cave
They find her, hysterical,
Hysterical. "He came at me.
That horrible face! That eye!
Aaaaaaagh!
He stared at me with that eye,
He stared!"

Ah! did he just stare?
Unreconstructed visions
Of scientifically fictive,
radioactively gigantic,
and glandularly majestic
Sex
cross my late night TV mind.

But now not Aaaaaagh
But "Arraghroararr."
The giant appears:
Twenty five feet tall,
Just an overgrown man to the neck.
High above the now fainted daughter
appears
One eye, a beautifully mutilated face,
monstrous molars. Deformed,
Ah, so deformed!

Before long it is all over.
The monster, poor fellow,
Turns out to be the fiance of the
scientist's daughter,
Infected by the radioactivity of the
mysterious valley
And whom, in fact, she had come
looking for,
Faithfully believing he had not died
in a plane crash three years ago,
But not expecting such a big surprise.
He recognizes her and grunts several
gigantic grunts.

Before being angered
By a David-like 30-06 bullet, the firer
of which,
The suspicious and shady one in the
group who came along
Only for uranium,
Is shortly dispatched by an enormous
hangnail.

The remaining three—
Scientist's daughter,
A New York bacteriologist who,
By happenstance,
Specializes in the effect of radioactivity
on the glandular activity
Of animals,
And a pilot of no great renown—
Run.

The monster chases.
Before long the New York bacteriologist,
In a most inhumane mood and with
a most un-Hippocratic oath,
Throws a hastily fashioned burning
spear in the giant's eye
And the pilot flies them out
Right through the wildly waving arms
Of the now blind modern Cyclops.
The scientist's daughter is
understandably emotional
At seeing her fiance for the very
last time and,
Crying for love lost,
Embraces the New York bacteriologist
As the plane flies out of the narrow
valley into
The End.

—Lawrence G. Smith

REPORT OF A SPECIAL UN COMMITTTEE ON UNDERDEVELOPED COLONIES

Pursuant to the orders of the General Assembly, your committee has carried out its task of reviewing the situation in all remaining underdeveloped colonies. The most perplexing problem your committee met was that of the tiny enclave on the east coast of the United States known as Washington. There is considerable agitation on the part of some natives there for self-determination, but many experienced in colonial affairs feel that there must be considerably more education and economic development before Washington is ready for home rule.

It is the feeling of your committee that the colonial administration has been extremely benevolent. One of the late President Kennedy's first acts upon taking office was to appoint a special White House advisor on colonial affairs. Matters that in a more advanced society would be handled by a city council are taken care of by the U. S. Congress. Since Washington is south of the Mason-Dixon line, Congress sensibly put the control of the

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House District Committee in the hands of southern congressmen. The members of the House Committee spend many hours worrying about Washington's problems with absolutely no thought of personal gain. (It might be noted parenthetically that some think the District doesn't gain much from their efforts either, but this is probably just sour grapes. As one Committee Chairman put it: "No one seems to object to the work performed by this committee except the public.") The Senate also has a committee on District matters. The advantages of this system are obvious. The natives Washington are unique in that they can have their plans and proposals reviewed by two separate groups of outside experts, men who are unhampered by the provincial viewpoint usually found in local government.

The committee is forced to take note of the startling incidence of crime in Washington. Some proponents of home rule maintain that the statistics prove Washington's crime rate is no worse than any other comparable city. But these people have no adequate answer to the charge that nowhere else do congressional staff employees so often become victims of crimes.

It is also apparent that Washington lacks economic development. There is a noticeable absence of heavy industry and it is hard to see how Washington could support itself without bringing in new capital. Nowhere are there the massive skyscrapers that fill the heart of every progressive modern city. The fact that even in the downtown area, you can see large patches of blue sky is a sure indication that the city has not fully evolved from its formerly rural status.

Culture in the District is primitive. In one celebrated instance, the government had to send to Europe for the "Mona Lisa" in order to cover a blank wall of Washington's main art museum. There apparently is not enough indigenous creativity to fill the galleries.

The lack of educated leaders also is a problem. President Kennedy recognized this when he imported large numbers of Harvard graduates and faculty members to fill the gap left by Washington's backward educational system. It is considered possible, however, that some of the present colleges, such as Georgetown University, may someday be considered adequate educational institutions.

Housing is poor even for persons in the higher income brackets. Better-off Washingtonians are often found crammed together in tiny row houses in places like Georgetown and Capitol Hill. The possibility of a revolt by Georgetowners against their poor and crowded living conditions is always a danger to be considered.

When one sees the great number of memorials that Washingtonians have constructed to honor the dead, one wonders whether such a people can cope with the complex problems of modern democracy. Their obsession with marble edifices such as the spire in honor of Washington and the Taft Memorial reminds one of nothing so much as the primitive Druids of old. These are obviously unsophisticated people.

Our study indicates that there are many areas in which Washington must progress before it is ready to step into the 20th Century. But we have taken chances before. Great Britain, France, and Belgium all took chances with their African colonies. There seems little reason why The United States should not risk giving selfdetermination to Washington. Should the District fail to handle self-government with calm and order, there are several excellent military installations less than 100 miles from the District that could send troops in quickly to restore peace. With this in mind, it is the unanimous feeling of your committee that colony of Washington should be given home rule.

/s/ M. OUGADUA
Delegate from Upper Tuisiland
Chairman

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FACT AND FICTION IN THE BIBLE READING CONTROVERSY

(God's little helpers are hard at work again. The latest legislative plaything of our country's weekend theologians is the movement to pass an amendment to the Constitution that would nullify the effect of the Supreme Court's rulings on the school prayer and Bible reading question. One proposal is the Becker Amendment. But there are enough others to fill a stack of Gideon Bibles.

Every once in a while someone comes along and, momentarily at least, clears the fog. Constitutional lawyer Leo Pfeffer is such a man. Testifying before the House Judiciary Committee, he deftly outlined the differences between fact and fiction in this controversy. Here are excerpts from his statement):

FICTION 1

Public school Bible reading and prayer recitation have been going on for 150 years without objection. Opposition to these practices is a recent occurrence.

FACT

Strong and consistent efforts to eliminate devotional Bible reading in the public schools have been carried on for practically as long as there have been public schools in which devotional Bible reading was conducted. Formal opposition to the practice can be traced at least to the year 1840, when the Fourth Provincial Council of the Roman Catholic Church was held in Baltimore. This conference, attended by 1 archbishop and 12 bishops, issued a number of decrees, one of which directed all Roman Catholic priests to use their influence against the introduction of Bible reading and prayer recitation in the public schools.

In 1852, the First Plenary Council of the Catholic Church decreed that the enactments of the provincial council were obligatory for all dioceses in the United States. Thus it became the official and mandatory policy of the Catholic Church throughout the United States to oppose devotional Bible reading and prayer recitation in the public schools.

Within the Catholic Church there was perhaps no more stalwart opponent of these practices than Archbishop John Hughes, of New York. Throughout the 1840's and 1850's he fought strenuously against all religious practices in the public schools of New York City. Asserting that the public schools were attended by children of all faiths, he claimed that the use of any particular version of the Bible violated the conscience and rights of children belonging to a faith that did not accept that version.

In 1854, 2 years after the First Plenary Council of the Catholic Church issued its decrees, the first case on Bible reading reached a state supreme court, Donahoe v. Richards. A Jesuit priest, John Bapst, was engaged in missionary work among the Indians in Maine. Among the parishes he served was the town of Ellsworth, near Bangor. The school committee of the town adopted a regulation requiring the children to read the King James Bible. Father Bapst advised his parishioners to defy the committee and bring suit to declare the regulation unconstitutional. Acting on his urging, the father of Bridget Donahoe directed his daughter to refuse to read from the Protestant Bible as directed by her teacher. When the rebellious Bridget was expelled, her father brought suit to compel reinstatement.

Father Bapst's action became known to the residents of the town, who indignantly called a town meeting at which a resolution was adopted to the effect that if Father Bapst ever entered Ellsworth again he would be tarred and feathered and ridden out of town on a rail. A few months later he returned to Ellsworth. While he was hearing confession one Saturday night, a mob broke into his house, dragged him out, tore off his clothing, tarred and feathered him and, after 2 hours of cruel treatment, finally released him. Although the ringleaders were known and the grand jury was in session, no one was indicted or even arrested in connection with the incident.

When the case of Donahoe v. Richards finally reached the Supreme Court of Maine, that court declared blandly that the law regards "the Pagan and the Mormon, the Brahmin and the Jew, the Swedenborgian and the Buddhist, the Catholic and the Quaker, as all possessing equal rights," and since all could be compelled to read from the (Protestant) Bible the rights of none were violated.

Five years later, in 1859, a Massachusetts court was faced with a problem arising from the stubborn rebellion of another Catholic child. Tom Wall was

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an 11-year-old pupil in a Boston public school where the Bible was read and the Ten Commandments recited weekly. The court records show that Tom's father "had told him for his life not to say them (the Commandments) and that on Sunday the priest while addressing 900 children at church, of whom Wall was one, told them not to be cowards to their religion, and to read or repeat the Commandments in school, and that if they did he would read their names from the altar."

The next day Tom Wall came to school, "with the determination not to read or repeat" the Commandments. (For this, it appears, he later received a blessed medal from the priest.) Moreover, some 60 other Catholic children likewise announced that they would not repeat the Commandments. Here was rebellion on a large scale, and it was clear to the teacher that Tom Wall was the ringleader. With the approval of the principal, the teacher urged Tom to obey, "but Wall, still refusing, was punished with a rattan stick, some 3 feet in length and three-eighths of an inch wide, by whipping upon his hand. From the time the punishment commenced to the time when it ended, repeated inquiries were made of Wall if he would comply with the requirements of the school. Some 30 minutes' time was occupied in the whole," but the conclusion was obvious from the beginning. Eleven-year-old Tom Wall could hardly hold out forever against the majesty and power of the Commonwealth of Massachusetts. After 30 minutes of chastisement "Wall submitted to the requirement of the school," and the "master ceased to punish."

Donahoe v. Richards and the case of Tom Wall involved instances where the Catholics' grievance was that their children were compelled to participate actively in reading from the Protestant Bible. There were many other instances of this. About the same time that Tom Wall was flogged for his rebellious refusal to participate in reading from the Bible, some 100 other Catholic children were expelled from the Boston public schools for the same reason. In Indiana in the 1880's a Catholic girl who refused to read a chapter from the Protestant Bible as required, recited "Maud Miller" instead. Here again was rebellion, but this time the rod was spared; instead the child was kept after school day after day in an attempt to break her stubborn will. Apparently, only physical force is adequate to break religious conscience, for unlike Tom Wall, the Indiana girl never did yield.

These were but the earliest instances in which parents protested against regulations compelling their children to participate actively in devotional observances in the public schools. Down through our country's history, members of various religious faiths—and members of none—have challenged such infringements on the religious freedom of their children by protesting and challenging the requirement to pray and read from holy books in the schoolroom. Thus the recent Supreme Court decisions, which the proposed amendments would nullify, are the culmination of a long historic process and, in a sense, a new departure.

FICTION 2

There is only one Bible and all prayers are addressed to the same God. Therefore, it makes no difference which version of the Bible or what form of prayer is used in the public schools.

FACT

No controversy in human history has caused more persecution, oppression, and bloodshed than the question of what is the true word of God and which is the correct way to worship Him. The victims of the Inquisition were persons who revered the same Bible and worshiped the same God as the Inquisitors; they suffered only because they worshiped in a different way.

Blood has been shed on this question in the United States as well. In the 1830's, Philadelphia was the scene of rioting over the question whether the Protestant or Catholic version of the Bible should be read in the schools. Before it was over, lives had been lost and churches had been burned to the ground.

The Canon law of the Catholic Church forbids the faithful to read from a non-Catholic version of the Bible. The many suits brought over the years by Catholics to halt Bible reading in the public schools show that Catholics have taken this law seriously. To the Jew, the New Testament is as unacceptable as the King James verision is to the Catholic.

What is true of Bible reading is equally true of prayer in the public schools. Children pray in different ways. Some pray with head bowed and some with hands clasped. Christians pray with their heads uncovered; Orthodox Jews with their heads covered. Some pray on their knees and some upright. Some cross themselves as they pray; others do not. Some pray audibly and some silently. To some, such as the Quakers, all forms of public prayer are objectionable.

It has been the tragedy of history that these differences in Bible and prayer have divided adults into hostile and rival camps. It would be doubly tragic if these divisions were to be visited upon

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the public schools, which in our Republic should unite children rather than divide them.

FICTION 3

If a child has the right to be excused from participating in Bible reading or prayer recitation, there can be no valid objection to the practice.

FACT

This is the delusion of voluntariness. It is belied by history and recognized as a fiction by countless educators and other persons who know how children think and act. In particular, the fiction of voluntary action by schoolchildren has been recognized by the Catholic community which has repeatedly brought court suits to compel discontinuance of Bible reading in the public schools even where Catholic children were given the option of reading from their own version.

Such a suit arose out of what became known as the Cincinnati "Bible war." Here, the Catholic Church opposed the practice even though children could either be excused from participating or could choose their own version. (Catholic opposition to the practice resulted in a charge by a Protestant minister that the church was seeking to raise the "black flag of atheism" over the public schools of Cincinnati—a linking of Catholicism and atheism which may sound strange today but was not uncommon in earlier days of our country's history.)

Catholic opposition resulted in the adoption by the Cincinnati School Board of a resolution bringing an end to the practice of Bible reading. The constitutionality of this resolution was upheld by the Supreme Court of Ohio in 1872 in the landmark case of Board of Education of Cincinnati v. Minor. ("United with government," the court said, "religion never rises above the merest despotism; and all history shows that the more widely and completely they are separated, the better it is for both.")

Some 80 years after the Cincinnati Bible war, the Catholic Church authorities in Rutherford, N. J., joined the local Jewish community in sponsoring a suit to prevent the distribution of the Gideon (Protestant) Bibles in the public schools of that community. Here, too, no child was compelled to accept the Bible, and during the litigation an offer of compromise was made to allow the distribution of Catholic and Jewish versions of the Bible as well. The offer was rejected by both the church and the Jewish community, and the case went to trial, ultimately resulting in a decision by the Supreme Court of New Jersey ruling the practice of Gideon Bible distribution in the public schools to be unconstitutional.

The reason the Catholics sued to remove the Bible from the public schools even where their children enjoyed the privilege of non-participation was that they recognized that this privilege did not in reality give the children freedom of choice and that the claim that participation was voluntary was fictional. This argument won acceptance by a number of State supreme courts. As early as 1890, the Supreme Court of Wisconsin accepted this claim in the following lanuage:

"When * * * a small minority of the pupils in the public school is excluded, for any cause, from a stated school exercise, particularly when such a cause is apparent hostility to the Bible, which a majority of the other pupils have been taught to revere, from that moment the excluded pupil loses caste with his fellows, and is liable to be regarded with aversion and subjected to reproach and insult. But it is a sufficient refutation of the argument that the practice in question tends to destroy the equality of the pupils which the Constitution seeks to establish and protect, and puts a portion of them to serious disadvantage in many ways with respect to the others."

Twenty years later, in 1910, the Supreme Court of Illinois, rejecting a contrary conclusion matched in Kentucky and Kansas, again stressed the isolation and hostility faced by Catholic children who are nominally accorded the privilege of not participating in Bible reading and prayer recitation in the public schools. The court said:

"The Kentucky and Kansas decisions seem to consider the fact that the children of the complainants were not compelled to join in the exercises as affecting the question in some way. That suggestion seems to us to concede the position of the plaintiffs in error. The exclusion of a pupil from this part of the school exercises in which the rest of the school joins, separates him from his fellows, puts him in a class by himself, deprives him of his equality with th eother pupils, subjects him to a religious stigma and places him at a disadvantage in the school, which the law never contemplated. All this is because of his religious belief. If the instruction or exercise is such that certain of the pupils must be excused from it because it is hostile to their or their partnts' religious belief, then such instruction or exercise is sectarian and forbidden by the Constitution."

The truth of history and of educational realities was well summarized by Justice Frankfurter in the McCollum case, when he said:

"That a child is offered an alternative may reduce the constraint; it does not eliminate the operation of influence by

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the school in matters sacred to the conscience and outside the school's domain. The law of imitation operates, and nonconformity is not an outstanding characteristic of children. The result is an obvious pressure upon children to attend."

FICTION 4

Whatever may have been the case in the past, today only atheists and secularists oppose the Becker amendment. Some supporters of these amendments are reported in the press to have charged that the opponents of the measures are "unpatriotic," constitute a "fraternity of cynics," are "atheists and unbelievers," and are parties to a "conspiracy to make the Nation Godless."

FACT

One of the most unfortunate aspects of the current drive for the Becker amendment has been this campaign of defamation which some of the proponents of the proposal have launched against its opponents. It is doubly unfortunate that this action is taken in the name of God and His Holy Bible, one of the main commandments of which is that "Thou shalt not bear false witness."

What is the reality as against this fiction? Here is a listing of but some of the many religious denominations that have upheld the Supreme Court's decisions and oppose the Becker amendment:

National Council of Churches of Christ

Early in February, 1964, the National Council of Churches conducted its first 4-day National Conference on Church and State. Some 400 delegates from every major Protestant denomination in the country assembled in Columbus, Ohio, to participate in the conference. On the concluding day the conference adopted a resolution expressing its "acceptance and support" of the Supreme Court's decisions banning State-sponsored Bible reading and prayer recitation in the public schools. Is the National Council of Churches part of the "conspiracy to make the nation Godless?"

Protestant Episcopal Church in the United States

In a statement approved by the governing body of the Protestant Episcopal Church, Presiding Bishop Arthur Lichtenberger expressed his support of the Supreme Court's ruling and declared that it was not hostile to religion but that it reflected "the Court's sense of responsibility to assure freedom and equality for all groups of believers and non-believers." Is the Protestant Episcopal Church "unpatriotic?"

Lutheran Church in America

Dr. Franklin Clark Fry, head of the church as well as of the Lutheran World Federation, stated that public school recitation of the Lord's Prayer "debased" it and that public school reading of the Bible was of "dubious" worth as a religious or educational experience. Is the Lutheran church a member of the "fraternity of atheists?"

United Presbyterian Church

The chief executive officer of the church and former president of the National Council of Churches, Dr. Eugene Carson Blake, issued a statement jointly with the moderator (chairman) of the church expressing support for the Supreme Court decision and underscoring their firm belief "that religious instruction is the sacred responsibility of the family and the churches." Are Presbyterians cynics?

The Baptist Churches

Dr. E. Emanuel Carson, executive director of the Baptist Joint Committee on Public Affairs (representing more than 17 million Baptists) stated the committee's opposition to the use of the Bible for devotional purposes in the public schools as well as public school sponsored prayers. Are the Baptists unbelievers?

Methodist Church

Bishop John Wesley Lord, of Washington, D. C.: "Unless Bible reading and prayer are performed in an atmosphere of religious devotion often not possible in the public school, the very act may be profaned and secularized to the detriment of the pupils."

Catholic Oppositon to the Becker Amendment

Catholic Telegraph (Cincinnati): "Don't tamper: in our view, it will be less confusing and safer to leave the country's basic declaration about religion untouched * * *. The two clauses about religion, one forbidding the establishment of an official American religion and the other guaranteeing the inviolability of religious freedom, admirably express traditional American convictions. There will always be some disagreement over the precise meaning of these ideas, but if we must rely on amendments to apply these ideas to particular situations, the amendments could become endless, and the Bill of Rights would become a confusing patchwork of words."

Catholic World: "Campaigns * * * to change the Constitution are deplorable."

Catholic Herald Citizen (Milwaukee): "Christians—Catholics and Protestants—would properly be disturbed if their children in public schools were expected to be present for the saying of a Mohammedan or Buddhist prayer. Catholics and other citizens have objected to the public school system being used as an auxiliary to Protestantism. The

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present decision of the Supreme Court makes the point more clear: Tax-supported educational systems are not to be used to promote a specific denominational religion."

Jewish Opposition

The Synagogue Council of America, representing all branches of American Judaism, asserted support of the Supreme Court's ruling, declaring that the home, the church, and the synagogue have the prime responsibility for religious training and that prayers, Bible reading, and sectarian practices do not belong in public schools. The American concept of church-state separation, the statement said, "has not led to the separation of Americans from God but has led a genuine demonstration of our people in a more lasting union of America under God."

FICTION 5

The Supreme Court has forbidden the mention of God, or the Bible or religion in the public schools. Only the Becker amendment can restore God to public life.

FACT

The most effective way of disproving this fiction is to look at the Court's decisions and see what the Court itself has said.

In the Engel decision the Court's opinion states:

"There is of course nothing in the decision reached here that is inconsistent with the fact that schoolchildren and others are officially encouraged to express love for our country by reciting historical documents such as the Declaration of Independence which contain references to the Deity or by singing officially espoused anthems which include the composer's professions of faith in a Supreme Being, or with the fact that there are may manifestations in our public life of belief in God. Such patrotic or ceremonial occasions bear no true resemblance to the unquestioned religious exercise that the State of New York has sponsored in this instance."

In the Schempp-Murray case, the Court said:

"It is insisted that unless these religious exercises are permitted a 'religion of secularism' is established in the schools. We agree of course that the State may not establish a 'religion of secularism' in the sense of affirmatively opposing or showing hostility to religion, thus 'preferring those who believe in no religion over those who do believe. We do not agree, however, that this decision in any sense has that effect. In addition, it might well be said that one's education is not complete without a study of comparative religion or the history of religion and its relationship to the advancement of civilization. It certainly may be said that the Bible is worthy of study for its literary and historic qualities. Nothing we have said here indicates that such study of the Bible or of religion, when presented objectively as part of a secular program of education, may not be effected consistent with the first amendment. But the exercises here do not fall into these categories. They are religious exercises, required by the States in violation of the command of the first amendment that the Government maintain strict neutrality, neither aiding nor opposing religion."

* * * *

The first amendment is based on the premise that the separation of church and state is best for the church and best for the state and secures freedom for both. For a century and three-quarters this assumption has proved valid. Religion today enjoys in the United States the highest degree of esteem, reverence, and influence anywhere in the world. It was the first amendment which brought this about.

The author of that amendment, James Madison, placed himself firmly in opposition to any impairment of its basic principles, no matter how slight "because," he said, "it is proper to take alarm at the first experiment on our liberties. We hold this prudent jealousy to be the first duty of citizens, and one of (the) noblest characteristics of the late Revolution."

Retaining this "prudent jealousy," the American people have treated the Bill of Rights as unamendable. They have viewed it as a declaration of fundamental principles of Government that must remain inviolate if our country is to remain free.

In Maryland, four men were convicted of rape and sentenced to life terms. The prosecution had asked for the death penalty, but two Prince Georges County judges thought there was a possibility that the men might be rehabilitated. Said the prosecutor: "I feel . . . that we are facing a situation where criminals are being molly-coddled in respect to sentencing." One thing about sending a man to the chair for a crime: sure learns him not to try that again.

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This is where we sign up new subscribers. If you would like to receive THE IDLER each month, just fill out the form below and mail it with your check or money order.

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New Code

(We found the following news dispatch on our desk the other day. We don't know its origin but it has an authentic ring to it, so we decided to share it with you.)

New York, N. Y. — The National Dope Peddlers' Association has announced that it has issued a dope peddling code and that junkies throughout the country had agreed to abide by it

The NDPA made no mention of a recent report by the nation's health service branding narcotics as a health hazard, but it is believed that the report was instrumental in encouraging the new code.

Under the code all dope peddling will be administered by an independent czar. "He will be neither a member of the NDPA nor the Cosa Nostra," an official said. He will have total authority to enforce the code.

Among the provisions of the code are these:

—Dope peddlers shall not make false claims as to the relationship between their product and physical health.

—Dope peddlers shall not sell their products in areas frequented by youths under 21. Specifically banned is pushing in front of drug stores, drive-in hamburger joints, record shops and the YMCA.

—Dope peddlers shall not use testimonials from musicians or beat poets and authors to sell the stuff.

—Samples shall not be distributed to those under 21.

—No dope shall be sold on high school and college campuses.

The name of the new czar was not mentioned in the announcement, but according to the NDPA, he will be a man of "outstanding qualities — competent, intelligent, honest, and with no police record on narcotics charges."

And Would You Mind Checking the Oil, Water and Ice, Please?

"Always keep the bar in your Rolls Royce as well stocked with Schweppes as the bar at home," cautions Commander Whitehead.—advertisement

I would surely make more noise
Than the clock in my Rolls Roise
If the chauffeur were moronic
And forgot the Schweppes' tonic.

I would make an awful fuss,
Maybe even take the bus;
But never, never, travel far
If I had a Schweppesless bar.

I'd harden into lapidescence
Without the aid of
Schweppervescence.
Detours bore me not so much
As no tonic at my touch.

A motto for us all to say,
And then I'll quickly end my verse:
Let's drink our tonic while we may,
Ere we ride a Schweppesless hearse.

Letter

Dear Sir,

Here's to the great beast sloughing toward Washington to be born, lurching towards pundithood through those buff-colored badlands festooned with the skeletons of other ambitions named Ascoli, Buckley, et al.

Permit me to cock my trusty old Royal rimfire and fire this dum-dum salute to The Idler. Here's to no blanks or flesh wounds; here's to (bless his heart) old gouty S. Johnson, whose best quote is the one I carry next to *my* heart (in my wallet): "No man but a blockhead ever wrote except for money."

Best regards,
John Neary
New York City

Bang!
—Ed.

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News Portraits

THE HON. RICHARD NIXON: *"For all sad words of tongue or pen, the saddest are these: 'It might have been.'"*

THE HON. WILLIAM MILLER, *about whom there is hardly a caption-ful to be said.*

The caricatures are by John Perts, who cannot, however, be blamed for the captions.

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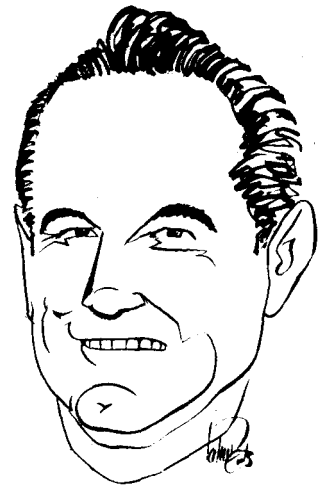
THE HON. GEORGE WALLACE. *segregationist Governor of Alabama, who withdrew from the Presidential contest as soon as he heard the Republicans were willing to assume full responsibility for his cause.*



THE HON. D. D. EISENHOWER, *who, at San Francisco, attacked sensation-seeking commentators, and who practiced what he preached by doing a decidedly unsensational job as a commentator himself.*

THE HON. KEN KEATING: *A leading member of the National Committee for Neither Goldwater Nor Johnson.*

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A Swim in the Mainstream

SELECTIONS FROM THE GOLDWATER VOTING RECORD

Senator Goldwater has voted *against* bills and other Senate actions to:

—Authorize $251 million federal aid to depressed areas. (1960)

—Authorize $394 million for area development grants and local loans. (1961)

—Authorize $655 million to train unemployed workers. (1961)

—Provide matching grants for urban mass transit programs. (1963)

—Set up a youth conservation corps. (1963)

—Set up the National Service Corps. (1963)

—Authorize $4.88 billion for housing programs. (1961)

—Raise minimum wage to $1.25 and extend coverage to 4 million additional workers. (1960)

—Raise minimum wages required to be paid to imported Mexican farm laborers and thereby encourage farmers to pay better wages to native American migratory workers. (1961)

—Reduce on a graduated scale the depletion allowance on oil and gas wells. (1959)

—Add a system of disability benefits to disabled persons 50 or older to Social Security Old Age Insurance system. (1956)

—Provide old-age benefits financed by Social Security payroll tax.

—Authorize program for job-creating public works in areas with heavy unemployment. (1962)

—Establish a national wilderness preservation system. (1961 & 1963)

—Authorize annual grants of $1 billion for two years for public school construction. (1958)

—Pass National Defense Education Act. (1958)

—Authorize appropriation for school construction for two years of $20 per child of school age. (1960)

—Authorize federal grants for construction of educational TV facilities. (1961)

—Authorize $2.5 billion in grants for school construction and teachers salaries. (1961)

—Authorize a five-year $2.5 billion program of aid to higher education. (1962)

—Establish joint Congressional committee to supervise CIA activities. (1956)

—Approve Constitutional amendment to authorize District of Columbia residents to elect Delegates to the U. S. House and participate in Presidential elections. (1960)

—Motion to limit debate by invoking cloture on the Civil Rights filibuster. (1960 and 1964)

—Revise Senate rule 22 to permit limitation of debate, after a certain time has elapsed, by a majority of the Senate. (1959)

—Invoke cloture to limit debate on motion to ease filibuster rule by permitting three-fifths of Senators voting to invoke cloture. (1963)

—Pass civil rights bill. (1964)

—Censure Senator Joseph R. McCarthy. (1954)

—Approve nomination of Charles E. Bohlen to be Ambassador to Russia. (1953)

—Authorize $100 million loan to the U.N. (1962)

—Ratify limited nuclear test ban treaty. (1963)

—Increase military assistance appropriations by $420 million. (1955)

—Authorize $4.2 billion in foreign aid for fiscal 1962. (1961)

—Provide $4.4 billion in military and economic aid for fiscal 1963. (1962)

—Give the President authority to approve economic aid to European Communist satellites. (1959)

—Give the president discretionary authority to supply economic aid to Eastern European countries. (1961)

—Permit discretionary sale of surplus food to certain Communist countries. (1962)

—Eliminate three protectionist provisions of reciprocal trade law. (1955)

—Extend Reciprocal Trade program through June 30, 1962. (1958)

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—Pass Trade Expansion Act of 1962. (1962)

Goldwater voted *in favor* of bills and other Senate actions to:

—Reduce federal participation in urban mass transit programs. (1963)

—Kill program to establish Youth Conservation Corps. (1963)

—Reduce authorized public housing units from 100,000 to 37,000 (1961)

—Reduce by $700 million the authorization for urban renewal grants. (1961)

—Reduce proposed increases in minimum wage coverage from five million to 280,000 additional persons. (1960)

—Reduce proposed increases in minimum wage coverage from 4.1 million to 2.5 million additional persons. (1961)

—Reduce National Institutes of Health appropriation by $140 million. (1961)

—Kill Kennedy administration proposal for Federal health insurance program for the aged. (1962)

—Reduce National Institutes of Health appropriation $60 million. (1962)

—Kill the Tennessee Valley Association self-financing bill. (1959)

—Reduce by $200 million funds for accelerated public works. (1962)

—Kill a bonus of federal funds for states that agree to regulate billboards along new stretches of the Interstate Highway system. (1958)

—Eliminate section of civil rights bill authorizing Attorney General to institute civil action for preventive relief in civil rights cases under the 14th amendment. (1957)

—Prohibit withholding of school aid because of racial segregation in the schools. (1961)

—Kill bill to eliminate loyalty oath requirement for students seeking federal educational funds. (1959)

—Kill policy declaration favoring U. S. economic aid to India. (1958)

—Reduce Peace Corps authorization from $40 million to $25 million. (1961)

—Reduce by $200 million the appropriation for development loans. (1962)

—Bar use of foreign aid funds for military equipment to Yugoslavia, except to maintain equipment previously furnished. (1956)

—Bar aid to Yugoslavia and Poland. (1958)

(Legislative record was excerpted from a copyrighted compilation by Congressional Quarterly.)

BONE OF CONTENTION

Court Maintains Fish Chowder Standards

CLAMS STILL IN TROUBLE

The Massachusetts Supreme Court has held the line against a threatened degeneration in the quality of New England fish chowder. It all came about when a Boston restaurant was sued by a lady who claimed a fish bone from a bowl of chowder had lodged in her throat. The restaurant maintained that no chef is forced to "reduce the pieces of the fish in chowder to miniscule size in an effort to ascertain if they contain pieces of bone."

The Court, ruling in favor of the restaurant, noted that it had been called upon to "save our world-renown fish chowder from degenerating into an insipid broth containing the mere essence of its former stature of a culinary masterpiece."

Next move, we believe, should be a court test on the matter of clam chowder. As we wander around this country, we are constantly assured by dinner menus that we can order a "tangy," "zesty," "delicious," or "traditional," bowl of true New England chowder. Repeatedly we have been the victims of pernicious deception as waitresses bring us a mixture of grease and water, covering Idaho potato halves, and into which occasionally some Campbell's tomato soup is poured, along with a few

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dehydrated and tasteless necks from some unidentifiable bivalve.

One would imagine that the way to go about getting a good bowl of New England clam chowder would be to go to New England. Not necessarily. For example, we spent some months in that salty little state of Rhode Island, where seafood of many varieties is in abundance. Fresh scallops, boiled lobsters, stuffed quahogs —anything, in fact, except for a good bowl of chowder. Perhaps Rhode Island's location, hardly a day's sail from Manhattan, where chowder suffered its ultimate degradation, has dulled her taste, but one might as well expect to get good kippered kangaroo in Ketchikan as a good clam chowder in Rhode Island.

We are not cooks. We cannot tell you how to make a good bowl of clam chowder. But we can tell you a good place to start: use clams. This simple dictum would, if observed, improve the quality of the stuff severalfold. A clam, contrary to the notion of Mr. Howard Johnson and quite a few others, does not merely consist of a leather tube that once was a clam's foot, which has been beaten into tasteless submission by some mysterious mechanical process. A clam has a large and juicy body and its presence in any clam dish is absolutely essential.

Among the other important ingredients are butter, milk, and depending upon whom you talk to, bacon, salt pork and/or onions.

And now we shall tell you what is certainly not needed in a good bowl of chowder, and of these things there are at least three:

1. One pint of the drippings from last week's roast chicken.
2. Large hunks of hard potatoes that lie in wait on the bottom of a bowl of chowder, like sunken reefs patiently attending the unwary mariner.
3. Tomatoes. We repeat: tomatoes.

There may be some who say they like soups made out of these ingredients. If so it's all *chacun a son goo* to us. But please call the junk something like greased potato broth and not, for heaven's sake, clam chowder.

"Thanks, Fella"

If, as appears likely, the Republicans lose this election, they will probably want to find out why. We suggest they then drop over to Nelson Rockefeller's place and listen to a man they consistently ignored during the long months preceding their national convention. We suggest they go back and read a few of his speeches, including the one he made out in San Francisco, the one they didn't hear because they were too busy hissing and booing. And we suggest that they count the hours that he fought for moderate Republicanism while they looked on with indifference.

People used to wonder why Rockefeller stayed in the race for the Republican presidential nomination after his divorce and remarriage caused him to lose his political credentials. If you proposed that he was in there fighting for the Republican Party, you were considered naive. The press and the public is always ready to explain political actions in terms of egocentric ambitions. It is an easy answer and one that sounds sophisticated. But while those who sat back and observed the slow, brutal defeat of moderate Republicanism earlier this year may have been obsessed with cynicism, Governor Rockefeller was not.

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There are still people in public life around this country, believe it or not, who find it important to get out and fight for principles. The fact that these men's shields may be battered or their armor pitted does not detract from the value of their cause.

Governor Rockefeller may have been tarnished by his personal life and ambitions, but his fight had lustre. There were others who would have made better leaders of the cause. But they failed to show up for the battle. While they were avoidably detained in Gettysburg, Harrisburg, Saigon, and the executive offices of the Pepsi Cola Co., Rockefeller fought alone.

Politics doesn't require great crusaders, but simply enough men who, despite their failings know when to fight, whom to fight, and what to fight. A solitary figure among the Republicans, Governor Rockefeller was such a man. For this, Governor, we can only borrow your own phrase: "Thanks, fella."

HURRICANES

BEING A USEFUL COLLECTION OF FACTS ABOUT HURRICANES, COMPILED BY THE WEATHER BUREAU, AND CONTAINING SOME INFORMATION THAT MAY DIVERT THE READER DURING SUCH TROPICAL CYCLONES AS MIGHT OCCUR DURING THE COMING WEEKS, DIRECTING HIS ATTENTION AWAY FROM THE TREE THAT IS ABOUT TO BLOW ON TOP OF HIS CAR TOWARDS REFLECTION ON THE SCIENTIFIC ASPECTS OF THE STORM.

A hurricane is a tropical cyclone, accompanied by winds of 75 miles per hour or higher, occurring over the Atlantic Ocean, the Caribbean Sea, the Gulf of Mexico, the Eastern North Pacific and the Southern Pacific Ocean. It is identical with the typhoon of the China Sea, the baguio of the Philippines, and the cyclone of the Bay of Bengal. Tropical cyclones occur over every major tropical ocean except the South Atlantic. In general they move in the direction of the prevailing winds of the area.

Although the history of these storms extends back to 1494, the earlier records are fragmentary. As the islands of the West Indies, the shore of the Gulf of Mexico, and the Atlantic coast of the United States became more densely populated, hurricanes were more often mentioned in historical records. The frequency of hurricanes and their intensities and movements vary considerably from year to year.

Studies of the paths followed by storms of the West Indies and neighboring regions were first made in the early part of the nineteenth century. William Redfield plotted the paths of many early-19th-century storms in 1835 and William Reid studied storms dating back to 1780. Thus the records available today span a period of over 175 years.

During the earlier days of hurricane reporting, meager information was obtained when the storm was located some distance from land, though when reports from ships arrived by mail it was possible to trace a storm's path with considerable accuracy. With the establishment of meteorological stations in the West Indies during the Spanish-American War, however, and still later with the advent of wireless communication, there was notable improvement in the charting of tropical storms for forecasting purposes.

Reconnaissance of tropical storms by aircraft of the U. S. Air Force and U. S. Navy was begun in 1943. It brought the hurricane warning service an excellent new tool for detecting the presence and tracking the center of tropical hurricanes, as well as for estimating the wind velocities within their circulation. Daytime aerial reconnaissance soon became a routine practice, and since 1947 planes equipped with radar have been used for night-time tracking of storms. Coastal radar stations also observe and report on tropical storms.

For many years it has been known that although hurricanes develop most frequently in tropical areas during periods of frequent showers and unusually warm moist air, these conditions do not always lead to hurricane development. Since the advent of aerial reconnaissance much additional information has been obtained about the structure of these storms during their development stage. Though it is now evident that many tropical storms develop from small disturbances carried westward in the easterly tradewind belts, there is not full agreement among meteorologists as to the starting mechanism. When an area of widespread showers is established, atmospheric pressure in the shower area is usually lower than in surrounding areas and a gradual inflow of air takes place. Because of the effect of the earth's rotation, the winds, which otherwise would blow directly toward the storm center, are deflected to the right in the Northern Hemisphere. A cyclonic system with winds directed around, but

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inclined inward, is thus established. When this takes place over an area of several thousand square miles, it results in a circulation characteristic of a tropical storm. Some of these cyclonic disturbances develop into violent storms within 24 to 36 hours; others reach hurricane intensity only after several days; while by far the largest number become no more than mild wind systems with unsettled weather.

Hurricanes are known to develop in the belt of lighter winds south of the main "Trade Winds" of the southern North Atlantic Ocean, western Caribbean Sea, and Gulf of Mexico. It is difficult to treat the formation of these storms quantitatively. Usually, the beginning of a track marks the point where or when high winds began to be observed. In most cases this is not the point of first formation. Generally, the initial disturbance has existed and moved for some time prior to intensification. East of the Lesser Antilles it is common for disturbances, even of storm intensity, to exist for a few days before they are detected.

At the same time that the cyclonic circulation is established and the winds begin increasing in force, the disturbance, as a whole, also moves. Thus there are two movements to be considered, (1) the winds directed around and slightly inward toward the center of the cyclone, and (2) the forward movement of the entire wind system. The circulatory movement in the fully developed hurricane is violent, the speeds of the wind near the center approaching and sometimes considerably exceeding 100 miles an hour. The progressive movement of the entire system while in the Tropics average only 12 to 14 miles an hour. This movement usually increases somewhat as the storm moves to higher latitudes, especially after it has recurved to a more northeasterly direction.

Nearly all of the storms which originate in the Cape Verde region first move in a westerly direction over the Atlantic and later recurve in a northerly or northeasterly direction. Some of them reach the West Indies or southern coasts of the United States before changing to a more northerly course. Others, which have been first observed in the Atlantic between the West Indies and the African coast, and a few definitely known to have formed in the Cape Verde region, continue westward to the coasts of the United States or Mexico, pass into the interior and finally dissipate without recurving.

During the recurve, many tropical storms move very slowly, and some remain almost stationary for a day or more. After the recurve which usually takes place at or a little south of 30° N. latitude, the storm generally moves off in a direction between north and east with increasing speed, sometimes at a rate of 40 to 50 miles an hour in higher latitudes.

The generally accepted explanations of these movements is that the storms drift with the air currents in which they are embedded. At the surface of the earth the general circulation of the winds is from an easterly direction in the Tropics and, roughly, from west to east in middle and higher latitudes.

There are no fixed or preferred paths and each storm follows a path of its own, differing in some aspect from the paths of all other storms. Many storms tracks when plotted on a map describe rather long sweeping curves, others are quite irregular with occasional abrup tchanges in direction of movement.

The wind system of the hurricane is more or less circular. At the outer limits of the storm the winds are only moderate breezes, though characterstically gusty and fitful. They increase in force toward the center of the storm to a point about 5-15 miles from the center of rotation. From this point inward the winds fall off abruptly. Records indicate that the strongest winds often reach a sustained speed of 75-100 miles per hour at the surface, and occasionally even 125-150 miles per hour, with gusts of still higher speeds. The measurement of such winds, obviously, is accomplished with great difficulty. In many instances the anemometers have been blown down or destroyed by the winds and flying debris before the highest wind occurred.

At the center of a tropical cyclone there is an area known as the "eye of the storm", where there is little or no wind. In this central area tht sky sometimes clears so that the sun by day and stars by night become visible. The temperature in some cases rises and the air becomes drier. At sea the waves in the eye of the storm commonly are described as mountainous and confused. Birds, exhausted in the battle with hurricane winds, reach the center of the storm and alight or fall upon the decks of ships. All around this relative calm is the encircling wall of hurricane winds, which produce a rumbling or roaring sound. The diameter of the relatively calm center is not the same in all storms and may be as little as 7 miles, or less, but is rarely more than 30. It averages 15 to 20 miles.

When the calm center, or eye of the storm, passes over a place, the calm is preceded by winds of great violence from one direction and is followed by winds about equally violent from the opposite direction. Thus, if the hurricane approaches from the east, the wind blows first from a northerly direction and, after the passage of the calm center, hurricane winds come from a southerly

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direction. This calm center gives rise to the belief that the "storm came back," whereas it was only the opposite side of the whirl. Ignorance of the calm-center characteristics has resulted in death or injury to many people, because, believing the storm over, they left places of protection and thus exposed themselves to violent winds which began abruptly after the calm center passed.

Normally, in tropical and subtropical regions frequented by West Indian hurricanes, the barometer reads about 30 inches at sea level. As the hurricane approaches, the barometer falls, slowly at first and then more rapidly as the center draws near. The rate or fall depends upon the depth of the barometer depression in the storm and the rate at which it approaches. In fully developed hurricanes the barometer nearly always falls below 29 inches (sea level), and there are many records of readings below 28 inches. There are a rew records of barometric pressure at the center of tropical cyclones of about 27 inches, and one instance, the lowest of record, on board a ship in a typhoon, as low as 26.19 inches.

The rainfall attending some tropical storms has exceeded 40 inches in a 24-hour period. The greatest 24-hour amount measured in an official rain gage in a tropical storm in the United States was 23.11 inches at Taylor, Tex., in 1921. In this same storm, however, 36.40 inches of rain collected in an open barrel at Thrall, Tex., in a period of 18 hours.

When a tropical storm moves inland it usually decreases in intensity. In many instances, however, much rain continues to fall from the clouds associated with the decreasing storm circulation. The record rainfalls in New England after "Diane" of 1955 were of this type.

The greatest loss of life and destruction of property produced by hurricanes is usually a direct result of inundation of coastal areas by hurricane-induced rises in sea level or "storm surges." The rise may be as much as 10 to 15 feet above normal tide, though usually the storm surges along the Atlantic and Gulf Coasts of the United States range from 4 to 12 feet above normal tide. Theory and observations suggest that on certain coast lines where conditions are favorable for high tides, an intense hurricane could prodduce a surge as much as 30 feet above normal tide.

The rise above normal tide is a result of a combination of effects. Among the most important are the pile-up of water along the coast by continued onshore winds in advance of the storm and the buildup of a wave accompanying the storm center. The latter results from the fact that the barometric pressure within the storm is lower than over a large area surrounding the storm. Over the open ocean, with a reduction at the center of the storm of 2 to 3 inches in barometric pressure, this wave will be 2 to 3 feet high. As the storm crosses a coast line, however, the shoaling of the water may result in a buildup of this wave to reach a height several times greater than over the ocean.

Winds of the hurricane blow around and spiral inward toward the center. Their direction in the Northern Hemisphere is counterclockwise. The "law of storms," is enunciated by Buys Ballot, is that the observer standing with his back to the wind will find the storm center on his left. Since the winds blow slightly inward, as well as around the storm, the center will be slightly forward of a position directly to the observer's left.

On the side of the storm where the winds are blowing in the same direction as the storm is moving, the observer experiences higher winds than on the side where the winds and the forward movement of the storm are oppositely directed. If the observer faces the direction in which the storm is moving, and th ecenter passes over him, the highest winds will occur in his immediate vicinity and at places to his right.

In small hurricanes the diameter of the area of destructive winds may not exceed 25 miles, while in some of the greatest the diameter may be as much as 400 to 500 miles. In relatively small hurricanes winds sometimes become as strong and the center pressure as low as in the greatest hurricanes.

In the Tropics the weather is frequently much the same from day to day. The extratropical cyclones and the anticyclones, which cause frequent changes in weather conditions in higher altitudes, seldom influence the tropical and subtropical regions to any marked degree. For that reason the approach of the hurricane is sometimes suspected when it is a long distance away because of relatively slight changes from the prevailing weather conditions for the season.

One of the first definite signs is the sea swell. It usually first appears at sea as a long, unbroken wave, with the time interval between crests considerably longer than it is in waves ordinarily observed. As the storm approaches, the seas become heavier and rougher and the water rises above its normal height. In places where the sea cannot be observed, one of the first indications is the appearance of cirrus, or higher feathery clouds, which often seem to converge at a point on the horizon. The point of convergence of high clouds on the horizon is considered by some observers to be a reliable indication of the direction in which the storm center lies.

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At sunset and sunrise the clouds on the outer border of the hurricane are highly colored; hence a brilliant red sky in morning or evening is often considered as a sign of an approaching hurricane.

As the storm center approaches, changes in the weather elements which are uncommon for the season are observed. These include westerly winds at the surface (south of the storm), 24-hour pressure falls of 3 millibars or more, extensive areas of persistently dense cirrus, an dnear the hurricane center continuous rain and high winds.

The preceding article was excerpted from the U. S. Weather Bureau publication *The Hurricane.*

Offensive Mail

We sure do appreciate the efforts of those in the Congress who want to make it possible for us to reject any morally offensive mail that comes to our house. In anticipation of a law along these lines, we have been busily compiling a list of mail that we will reject at the first opportunity. Here's what we have so far:

1. Those letters (the envelopes usually just carry a return address somewhere in New York City) asking us to contribute to the Committee for Union between the United States and Canada or the Committee for Justice for Wilston P. Porkheimer.

2. Those silly little messages the phone company sends us each month with the bill. They usually contain corny jokes, some propaganda against Federal regulation of utilities, and a boring review of the great steps the phone company is taking to improve our service. Despite what some misguided PR man may think, they don't make us feel the slightest bit better about the size of our bill or the fact that we no longer have any letters in our phone number.

3. Full-color rotogravure advertising sheets, addressed to "Occupant," giving us the inside word of a sale at a local furniture warehouse, or the price of sauerkraut at the supermarket.

4. Letters from magazines informing us each week that for this week only we can receive a 15½ week subscription for only $2.36.

5. Newsletters from Congressmen telling us about their efforts to ban offensive mail.

6. Birthday cards to Mrs. John R. Willoby who, according to a check of the records, lived at our address in 1936, but who moved away after the building was torn down sometime in the '40s to make way for the present structure.

We are sorry to report that we have never received a dirty picture or any hard-core pornography through the mails, wanted or unwanted. Some may argue that the items listed above do not constitute morally offensive mail. But we must warn you before you waste five cents to tell us this: we may reject your letter, too.

A Matter of Brains

In a half-hearted decree ordering school desegregation in three cases in Mississippi, U. S. District Judge Sidney Mize suggested that the U. S. Supreme Court reconsider its basic school integration ruling. According to Judge Mize, a native Mississippian, the evidence he heard was "conclusive to the effect that the cranial capacity and brain size of the average Negro is approximately 10 per cent less than that of the average white person of similar age and size, and that brain size is correlated with intelligence."

Judge Mize, permit us to introduce to you Mr. Neanderthal and Mr. Cro Magnon Man. Normally residing in various museums and in books on primitive man, they consented to come out of retirement (a status they have enjoyed for some 30,000 years or more) in order to discuss the matter of cranial capacity with you.

Mr. Cro-Magnon Man, who you remember did all those fine cave paintings, has a cranial capacity of 1660 c.c. That is, you may be interested to know, about 10 per cent *greater* than the average modern man.

Since you show such a great respect for cranial capacity, you may feel a little mentally inferior to Mr. C.M. Man, so to make you more comfortable, we'd like to quote the distin-

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guished anthropologist Earnest Hooton on the subject:

One reads in many books on prehistoric archaeology the statement that the Cro Magnons had larger brains than modern man, and it is implied that these great brains indicated a more powerful intelligence than men of today possess. . . . This is nonsense.

If this does not comfort you, then we suggest you chat with Mr. Neanderthal Man. He's the fellow, you'll recall, that writers and politicians are always comparing to their enemies, as a symbol of primitiveness and stupidity.

Mr. Neanderthal Man has a cranial capacity roughly equivalent to yours and ours.

When you're through talking to these two gentlemen, we recommend the following for your reading. It's part of *A Statement on the Nature of Race and Race Differences by Physical Anthropologists and Geneticists*, prepared for UNESCO in 1952 by a group of distinguished scientists:

Available scientific knowledge provides no basis for believing that the groups of mankind differ in their innate capacity for intellectual and emotional development.

A salute to Mr. Windsor Peyton Booth, Chief of the News Service of the National Geographic Society. No ordinary public relations man is he. We wrote the NGS to ask to be placed on their mailing list for news releases. Back comes a nice letter from Mr. Booth saying in part: "I do not believe I've had the privilege of seeing a copy of The Idler. May I? Then it will be possible to tell if the news and feature releases of the National Geographic Society are appropriate for use in your magazine."

To Mr. Booth has gone a complimentary copy of this, the first issue of The Idler, and a subscription blank, so he might have the privilege of seeing a copy of The Idler every month. And to Mr. Booth also goes our respect for his caution and discretion. If most public relations men were more careful about what they said to whom this would probably be a saner world for all of us.

The Silent Fall

He (Goldwater) would welcome a chance to talk with the President in an attempt to make civil rights a "quiet issue——*The Washington Post*

Beat the Negroes softly,
Shoot with silent gun,
Hurl bottles at the pickets
In noiseless, vicious fun.

Speak not of segregation,
March with muffled feet,
Don't complain too loudly
If they won't let you eat.

The voices cry for justice,
But they are all forgotten.
For me the issue's quiet;
My ears are stuffed with cotton.

Zip Code Improving

Some months ago, John Gould, editor of that thoroughly enjoyable weekly, *The Maine Enterprise*, proclaimed that Zip Codes are no good. He made this editorial judgment on the basis of a test mailing he conducted. He sent a letter to a friend using only the street address and Zip Code and omitting the city and state. The letter was returned the next morning. Well, Mr. Gould's political opinions tend towards the conservative and he looks upon the Federal Government as a massive uneducable bureaucracy. We're a little more optimistic and so we decided to put the Post Office to another Zip Code test.

They Passed

We picked our friend, Mike Bell, an Icelandic scholar who lives up in State College, Pa., to be the recipient of a city and stateless but properly Zipcoded letter.

Sure enough, a few days later we got a postcard back from Mike proving that neither snow, nor sleet, nor over-reliance on the Zip Code can stop the mailman from his appointed rounds. Mike noted that the letter arrived with "State College, Pa." scrawled across the envelope in what he calls "Post Office Cursive."

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Dear Uncle Abner:

I have often heard the phrase "balanced budget" used by politicians. What does it mean?

R.H.

Usually, not very much.

Dear Uncle Abner:

Is Hugh Hefner really as sophisticated as he seems?

D.B

According to *Newsweek*, Mr. Hefner's favorite drink is bourbon and coke. Make up your own mind.

Dear Uncle Abner:

Why does everyone pick on Barry Goldwater? He seems like such a nice young man.

Mrs. R.D.L.

One of the nicest men I ever met was Oliver C. Chortleywell of Rumford, Me. Oliver, or Ollie, as all the folks up there used to call him, was convinced that the Martians were going to invade Bangor, Portland, and Boston, on March 14, 1957. He called upon his neighbors to prepare for the coming attack and to write their Congressmen urging that we strike first, placing General Curtis Lemay in charge of a Interplanetary Strike Force. Because Ollie made the best cider in those parts, I'd always try to drop by and say hello. The feller was great as long as you didn't say anything that would set him off on his favorite subject. He wanted to run for President, too, but he had never been any further south than Plymouth, Mass., and was kind of apprehensive about what might happen to him in Washington. Ollie died March 13, 1957, and hopes for his cause and some mighty good cider went with him.

Dear Uncle Abner:

As long as you're up, will you get me a Grant's?

L.B.S.

If you'd buy yourself a typewriter desk, you could get your own.

(Send your questions and problems to Uncle Abner, c/o The Idler, 125 5th St. NE, Washington 2, D.C. Uncle Abner is older than Uncle Ray and wiser than Ann Landers. Uncle Abner works! Gives three-way relief fast! Try him today!)

Flotsam & Jetsam

Lady from the phone company called up to find out whether we wanted our name listed in bold-face type in the new telephone book soon to come out. Would only cost us $3.75 a month. She told us that AT&T had discovered that 75% of the people who use the phone directory have eyesight trouble. We don't figure that the percentage is as high with our readers so we're going to squeak by with the regular style of type.

The lady said it would add to our prestige but far as we can determine it will only add $3.75 a month to our expenses. If we are wrong and you really do have trouble finding our number in the phone book, just dial Information and ask for The Idler. That even works in the dark.

The Washington Star informs us that Senator Barry Goldwater can raise the flag outside his Arizona home by simply pushing a button.

For many of the Senator's friends patriotism is just that easy. Place a hand over the heart, mumble a few words, push a button, and one completes the patriotic check-list for the day.

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Perhaps beneath the Goldwater flag-raising button there is a small brass plaque inscribed with something like: PRESS FOR INSTANT PATRIOTISM.

In the White House there are push buttons that are just as simple to press, but of quite a different sort. How tough it could be for all of us, if a President Goldwater should wake up some morning and, thinking he was just going to wave the flag again, push the wrong button.

The Negro spent four months looking for a house in Washington. He was prepared to pay good money for the proper building but his color devalued his cash. He was told by some that he would cause the property to deteriorate in worth. Others spoke of fear of dirty walls, fires, and loud parties.

Not a particularly newsworthy item. A familiar story to many Negroes who attempt to move into well-to-do, attractive neighborhoods. Only difference was this: the Negro is His Excellency David Rubadiri, Ambassador of Malawai, the 35th independent African state, and the house he was seeking was to be used as his nation's embassy in the United States.

Washington Notes

Washington, under Kennedy, was not just a place to work. It was a city with style and class, a little New York. Washingtonians could shuck their cultural inferiority complex as the President and his wife established themselves as the nation's leading patrons of the arts.

For many years Washington has had self-doubts about its competence in those fields of laudable human endeavor that lie outside politics. This has been fostered by repeated talk of "provincialism," "hick culture," and the like. But President Kennedy wiped out this little pocket of artistic poverty even before he began to work on the more conventional forms of want found around the country.

Now Kennedy is gone and the party's over. President Johnson is not interested in molding the artistic tastes of either the city or the nation. He is not concerned with providing topics of conversation for cocktail parties, discovering restaurants that are oh so good, or having his wife bring her favorite dress designer into the spotlight. He doesn't see the need to turn Washington into a cultural Grossinger's.

Johnson keeps himself busy running the country, and we get the feeling that some of the people around town begrudge his concentration on such matters. Kennedy set high cultural and intellectual standards for this city and, in the view of more than a few, his successor has not maintained them.

Presidents have been considered uncouth before. Andrew Jackson and Harry Truman come immediately to mind. But history has done them no harm and history remembers the kings long after the courtiers are forgotten. We have moved from an administration of style to an administration of substance. During the Kennedy Administration there were a good many issues that burned while Casals fiddled at the White House. Johnson has stopped the music, but he also stands a good chance of putting out some of the fires.

A FINAL NOTE ON BG

Next month we will bring up to date, through the end of the present Congress, the voting record of Senator Goldwater. We can guarantee, however, that there will be no surprise ending.

MILLER AND GOD

One of those who have proposed a Constitutional amendment to permit prayers and Bible reading in public schools is Representative William Miller, the GOP Vice-Presidential candidate. Turn to page 6 and you'll find a few good objections to such an amendment.

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LETTERS FROM THE FRONT

Rocky Whitman, who wrote us the letters that follow, has been participating in the Mississippi Project of COFO, the civil rights organization.

He was initially assigned to the White Community Project, as one of a group of southern white civil rights workers scheduled to operate within the Mississippi white community. But he switched to teaching in a Freedom School during the course of the summer.

20 June
Oxford, Ohio

The first week of our training/orientation session here is finishing rapidly, and most of the volunteers are gathering in the parking lot with their baggage, waiting for busses in which they will travel to their various destinations in the sovereign state of Mississippi. The mood is somber, the laughter is nervous rather than genuine, for what we have learned this week, above all, is the seriousness of the accusation that Mississippi is a police state, a domestic Nazi regime, and that each of the volunteers and staff members will be in real danger of harrassment and intimidation in the form of arrests, beatings, jail terms, and even murder from the moment they enter the state.

I feel that the press has not presented an accurate picture of the nature of the individuals in the Project nor has it apprehended clearly the primary motivation of these volunteers. It has been too quick to assume that a few beards and sandals indicate that this is a beatnik group looking for a summer of kicks, a way-out experience. The truth is that it has been hot and informal here, and that the few beards have already disappeared. Most of the people here have no illusions either about what they intend to accomplish in Mississippi or the possible consequences of their actions. These are serious and intelligent people; most of the kooks having been weeded out. Official participation in the Project has been closed, and students and other interested people who show up in Mississippi will be discouraged from associating with the Project personnel and the Project itself.

Robert Moses, the head of the Summer Project, is a soft-spoken man who, when he speaks, quietly commands the undivided attention of the audience. He asserts himself with the dignity of a man who knows that he is right, who can command people to face any number of brutal experiences because he has already faced them himself and will again. His habitual uniform here in Ohio has been a T-shirt and coveralls, and he has reiterated again and again that our efforts this summer are comparable to World War II, that we are facing a "dirty job which must be done."

I first heard James Forman speak in Boston, in Roxbury, at a preliminary orientation for volunteers in the Boston area. He is a heavy man who speaks, like Moses, with quiet authority, but, unlike Moses, there is a sense of humor about him. He is able to present a serious address on the history of the American Negro, the history of the Movement, to condemn Mississippi as being a "filthy state," and then to turn around and, in a role-playing session, play the part of an old Negro farmer confronted for the first time with the necessity of going down to the county registrar and attempting to register to vote.

Rev. Ed King, chaplain of Tougaloo College, an integrated college near Jackson, spoke on our first day here and subsequently worked closely with my group, the White Community Project. His face is disfigured with scars from wounds inflicted when a car ran into his car head-on while he was driving in Mississippi about a year ago. He challenged the local Mississippi FBI agents to "take off their sheets and show their faces," and accused these Federal officials of cooperating with local Mississippi authorities in depriving citizens of their rights and ignoring their responsibilities under Federal law to make on-the-spot arrests when citizens are being deprived of their rights guaranteed under the Federal Constitution. He said that "outside agitators" are necessary to bring about reforms in the Southern political and social system because "the South cannot help itself," the "power structure" is paralyzed.

Other people come to mind . . . Bob Zellner, a white veteran of the Movement getting up and saying that "politics minus morality equals tyranny and morality minus politics equals irrelevance" (applause). . . Rev. James Lawson urging us to "lift and rebuild the entire fabric of society on the highest levels of brotherhood, principles, and morality". . . Mrs. Annie Devine from the Madison County Movement saying, while describing a Freedom Day, that "the police were there as usual to scare us away, but the people didn't seem to care." . . . Bruce Gordon, ex-Special Forces type now enlisted in non-violence,

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urging us to go South with an "open mind, an open mouth, and an open heart," and then looking at all the white folks and smiling, "Man, we got to love you; there's too many of you!" . . . Attorney Jesse Brown, from Jackson, one of the three lawyers in the state who will handle civil rights cases, who said that a "cloud of arrest" will hang over us continually. . . Robert Coles, psychiatrist, accusing the North of being "gratuitous, ignorant, and arrogant" in its attitudes and prejudices toward the South, and that our job was "not to argue but to understand."

The busses have left now, and the campus seems quiet. Tomorrow, the second session will begin and a week from now the Project will really be under way. The civil rights bill has passed the Senate, but it will be irrelevant in Mississippi this summer, and for a long time. Just as the busses were leaving, a line storm, black and windy, drove down on us from the North—it was relevant, and the Project must and will be relevant to the rest of the nation. It will demonstrate that the roots of discrimination and segregation reach down into the depths of our society, that our basic perceptions of our reality, black and white, North and South, are distorted and perverted by our habit of making distinctions. It will show the inhumanity of a system of law based on property rights instead of human rights. It will demonstrate what my friend Phil Warner in Salisbury, Conn., has called the "greatest corrupting rottenness in our country."

I am glad to be here, and though I am apprehensive, I feel that it is my duty to participate, more that I ever felt while in the army. I will probably be located in Gulfport on the coast with the rest of our little group, which everyone says may perhaps have the most difficult job of all. But I don't think we will—I think that the people heading into southwest Mississippi where there is the Klan and the Society for the Preservation of the White Race, stand a good chance of being murdered.

5 July
Biloxi, Miss.

"Welcome to Mississippi, the Magnolia State," said the large sign at the border, but it didn't make me feel any more comfortable. The minute we crossed the line, the bus became silent. Indeed, the silence hit me hard, and if there is one thing I'll remember that day, it was the absence of conversation — on the bus, in the restaurant, in bus-stations. We spent most of the morning in the Delta region — flat, open country dotted with trees, small woods, at times breathtaking vistas for miles across the flatness. I was struck by the absence of people — few folks to be seen, few cars on the road, little visible evidence of activity. I guess it is a sparsely populated area, but it did seem sinister to me. We arrived in Biloxi that evening. We found that the day before, when the rest of the group arrived, they were told that the house we had supposedly rented for the two months was suddenly "unavailable" — the word had already gotten out about us. But we found a suite of rooms in the, get this, Hotel Riviera, the manager not knowing at the time who we were, and now, not really caring. Things do seem to be more open here on the Coast. I've heard that people here believe that, when they die, they go to New Orleans.

Much of our time here has been devoted to adjusting to the place, seeking out initial contacts, and sizing up the situation, trying to define our goals. We have no coherent plan, but I think that by the end of the coming week, we shall have started our operation. We were caught by a three day weekend celebrating the glorious 4th, and we are all sitting around chafing — but things will start popping tomorrow. Last night, a few of us drove down to Gulfport. They are in the midst of a sport fishing rodeo, and Gov. Johnson was to be, and was, glory be, the main speaker at a rally. One of the guys, Charlie Smith, has bought a VW delivery trusk with Miss tags and "Johnny's TV repair" in the sides — it makes a perfect vehicle for our operation and seven of us infiltrated into the parking lot. Peering out through ventilation holes, all I could see was a band of about 30 policemen, grouped around a tent in the middle of a rotary, complete with dogs, guns and truncheons. How can these people here call themselves free? But we had no trouble, and managed to find room in the main tent. The Gov. was supposed to speak at 7, but he was delayed while the MC introduced the local beauty princesses and the queen, local dignitaries, functionaries, etc., to scattered applause. Then the rodeo leader, a respectable looking older man whose name I forget (I didn't dare take notes. Perhaps I will be cooler as the summer wears on) introduced old Paul B. by delivering a diatribe against the CR Act, against the Congress, the Supreme Court, the Justice Department, in support of freedom. It was only an obscene perversion of everything I had been hearing for the last few weeks, just as Mississippi is only an obscene exaggeration of the rest of the country. Then Johnson, supported by the strains of "Dixie" took the stand. His speech was predictable. He said that if any agitators were in the audience and saw how Mississippi welcomed visitors from all over the country to the Gulfport Rodeo, they must be feeling

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"mighty mean and small." Well, I didn't feel small, but I certainly did feel outnumbered! Then, after his denunciation of the usuals, the rally concluded with the Star Spangled Banner, with everyone on their feet. It is more than sickening — it is pitiful — and I felt sad looking at little kids in the audience being filled, before they have a choice of attitudes, with all that crap. It showed us all, some for the first time, what we are up against. Later, back in Biloxi, we watched a beautiful fireworks display, set off from an island nearby — but somehow it didn't ring true.

27 July
Biloxi, Miss.

I am on the go about 14 hours a day. Very busy, with little time to myself. Actually, writing this, I should be at a mass meeting at the Odd Felows Hall (now a community center, inspired by COFO workers and begun by the colored community) discussing the Freedom Democratic Party and the impending Biloxi school desegregation. Of the three communities in Mississippi slated for desegregation this fall, Biloxi stands the best chance of being quiet and orderly. The objective of beginning to talk this soon is to attempt to get 20-30 Negro children to enroll instead of just one or two. Many parents do not want their children to be subject to an integration ordeal and so are, oddly enough, but understandably, opposed to integration.

I am team teaching about 20 (it varies from day to day) 8th, 9th, and 10th graders, about 3/4th girls. In the mornings, from 9 to 12, we teach Negro history and citizenship. These offer a wide latitude for discussion, and we range far. We have found it necessary to relate everything we tell the children to what they know about the world — i.e. Biloxi. And so we found, in describing the Harlem riots and the situation on Chicago's South Side, that we were saying that living in Biloxi, even for a Negro, must be considered to be better than living in a Northern urban slum. . . Part of the reason for saying this was to emphasize that there is really no mythical escape any more — north to Chicago or New York — that Negroes can no longer run away, but must stay here and fight to make the South fit to live in. Of course, also there is the easy comparison of this small city to one of the behemoths. It is better living here, for many reasons, many of which I am discovering for myself, and discovering for the children.

Because it is so important right now to get as many people as possible registered on our Freedom books, we have cut out afternoon classes in order to use the kids to canvass. The kids are really enthusiastic about canvassing, and some of them are very effective — in many cases they are better than this northern whit eliberal! Our objective is to get every Negro over 21 registered on our books (of course this is impossible), and also as many whites as possible (this is tricky).

Registration work here in Biloxi is not dangerous. The worst incident has been one guy being chased. No shooting, beating, real harrassment, etc. We don't let this go to our heads, however, but use this reprieve to increase our activity. Most of the people we talk to are warm and receptive, but we still have to break down a great deal of hesitation. This hesitation, this fear, is exemplified by the person who agrees with **everything** we say, sometimes for twenty minutes, says quite honestly that we are right and are doing a good thing — and then refuses to register. This is not discouraging so much as sad. Sad also are the occasional drunks who wander into the office in the evening and ask to be Freedom registered, for it suggests not only the depth of their fear, but the inability of a white man, however close and sympathetic, ever to understand how they feel. It is most interesting to talk to whites. Most of them, when they see a white man and black man standing at their door, know what we are doing and immediately turn themselves off — they are "not interested." But the few who do talk to us are great! In spite of the weight of their prejudices, in some cases they are deeply concerned with what is going on about them and want to try to help. One white woman, who I signed up, wanted to come to the meeting tonight. I arranged for a baby-sitter and called her back. She said her husband had learned of what she had done and she was in a bad situation. I am worried about her, but she, because of her husband's antagonism and our very sane and sensible conversation, may become quite active in her own way. It takes a lot of walking and talking on our part to do this, to gain this, but it is worth it, every bit of effort.

Only four weeks to go. I am not looking forward, really, to the end of the Project, but in many ways it will be a relief to shuck off the peculiar weight which has settled on all our shoulders. It is possible, living completely in the Negro community and in many ways identifying with it, to gain a sense of what it is like to be a Negro in the South, and in this country: the continual frustration, the continual **fact** of segregation and discrimination. **This can be** exemplified by driving along twenty miles of nearly deserted beach until, at Pass Christian, you come to a beach which has been desegregated. And people say that Negroes come to accept segregation as a fact of life, learn to

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live with it. Bull. It is impossible for a human being ever to "accept" and "live with" segregation.

The other day, in class, I had to leave the room while teaching a class. I was talking about the American Revolution and the role played by the Negro in winning independence. I managed to catch some of the high idealism which must have pervaded that era, the triumph — and then had to look at the kids, who were as lifted as I, and begin to explain why slavery had and continued and deepened and why they were still in bondage today. I had to leave because I was weeping. Luckily, team teaching involves another teacher and Steve took over.

8 August
Biloxi, Miss.

Too many people have been saying for too long — "it can't happen here." If anyone really believes this, I invite them to join me as a member of a canvassing team as we leave Biloxi on Route 67 and start a 45 minute drive north to Saucier, a small town which straddles US Route 49, running between Gulfport and Hattiesburg. If you come to our office early, say, half an hour before we leave, you join us in our pre-departure procedure.

We examine our list of contacts (in Saucier, only one contact, the owner of a Negro tavern) and make sure, by calling, that we have the telephone number straight. We pull out a Mississippi road-map to determine all the routes and alternate routes in and out of Saucier. If we are lucky, we have a printed map of the town, but generally, we have to rely on a hand-drawn map or verbal directions.

We check the car we'll be using. Is the tank full? Have we extra gas and oil? Spare tire and tools? Registration papers and permission slip from the owner? Are there locks on the hood and the gas tank? We make out a list of the names of our canvassing team. We make sure a telephone line will be constantly open — if we have not called within an hour after leaving, the Biloxi office will immediately notify the Jackson COFO office and the FBI, and will start calling the jails along our route without delay. Finally, we check our wallets for identification, draft cards, and sufficient money to nullify a possible charge of vagrancy — and make sure we have a dime for that single precious telephone call from jail.

We leave Biloxi on Route 67 across a long, narrow cement bridge across the Back Bay, pass through the tough, poor-white community of D'Iberville. Our companions are all local Negro volunteer CR workers. James B, 18, is driving. George M, 19, is constantly peering ahead for cops and other suspicious cars. Boney T, 16, and I are in back, peering behind. You're right between Boney and myself. Our integrated car gets a few hard stares, but soon we are out of town, picking up speed, and checking behind for any car which may have decided to follow us.

All clear. The road is narrow, two lane, pretty straight, well-paved, and lonely. We drive through long stretches of pine woods and red clay banks. Few houses, few cars, little open country. Each car from the front, from the rear, from the side is potential trouble. Many civilian cars are equipped with short-wave radios, easy to spot and good to avoid. All state vehicles, from State Patrol cruiser to Highway Department trucks are on the same network. A colored friend of mine told me that while she was being questioned by cops near McComb, she heard on the police radio that another CR worker was being questioned near Tupelo, in the northeast part of the state.

Fear cannot be described, only felt. I have been frightened many times in my life in varying degrees, in varying circumstances. And courage is not the absence of fear. Fear is the essence of courage. What are your emotions now, driving with us along a lonely highway in rural Mississippi, in an integrated car? If you are frightened, you are with friends, and you are sane. If you are not afraid, you know nothing about Mississippi. You have never heard of the Freedom Rides and how they ended in Jackson. You have never heard of Herbert Lee and Louis Allen, and countless others. You have not heard of Neshoba County. You have never talked with a Mississippi Negro or a CR veteran.

And if your fear has overcome your convictions, you have no business with us. Go home.

Our three colored companions are profoundly aware that two whites are in the car with them and what this will mean if we are stopped for any reason. The two of us, likewise, know that though we are white, we become as black as tar once we are known to be CR types. White Mississippians make no distinctions. There is a strange and wonderful, and, for you, a new bond between the five of us, compounded of fear, and dedication and brotherhood — and we keep driving. Welcome to the fight, friend.

James B. suddenly reaches for our crude map of Saucier, and starts looking for landmarks and pointing them out to us, in case. . . . . He's been here

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before, has already put in two days of canvassing. For you and me, it's completely new. We turn right, off the highway, passing a few houses, and then turn again, onto the tavern's dirt driveway. We make a nervous joke about the "Colored only" on the tavern's sign, cross a metal cattle baffle, go a quarter of a mile, and pull up.

Immediately, George and I walk inside, heading for the phone to call in. You follow us, walking across the hard dirt yard, looking at the livestock wandering around outside, hogs poking through old bottles and cans, the cattle thinking about heading out back to the woods and the grass. Inside, the owner asks us if we've had breakfast, and when we say "yes," he gives us all a coke. We sit down for a few minutes, a last quick war council before jumping off.

"Sooner we start, sooner we can get out." We climb back in and head out. The Biloxi office has told us that another team from Gulfport we expected to meet isn't coming, so we're on our own. Our mission is to pick up Freedom Registration forms which James left at various houses on his first two trips — so our job is simpler than if we had to stop at every house.

At the first house, the woman tells us that she hasn't filled out the form, and won't. This happens all the time, and we expect it. Generally, if a person doesn't agree to register within five minutes after we start talking, they won't, no matter how long we talk, reason, cajole, frighten, reassure, promise, and plead. The excuses are varied, but they are motivated by fear. We understand. We try not to push too hard. We say we'll be back.

We stay at the next house for three-fourths of an hour. James goes in, then George and Boney. You and I stand in the yard. The delay gives us a chance to look around. We are in front of an unpainted, tin-roofed house with a slanted, rickety porch. It sags, as if in resignation. Inside, we hear a TV playing, and ragged children wander out, staring at us with their beautiful eyes. They smile shyly when we smile, and they go back into the house, away from the amazing strangers. Negro children seem to be aware of color long before white children, long before they know what the difference means. A dog, lying under the house, moves only his eyes, checking us constantly. In back, the man of the house plows his little garden with a mule, aided by his son. He does not look at us. His son nods. Finally, the three others come back out, cursing softly and sadly. We know they haven't gotten anything. They've been talking too long.

The next house is back in the woods, away from the road. Again, unpainted, many small children, clothes on the line, livestock, a garden in back. We get a filled-out form — in fact, two, but the second is no good because the girl is only 16. They smile, and we talk for a few minutes. We want to talk to people, we want them to see "black and white together," as the song says. We want them to see for themselves their first glimpse of the reality of the new order, of the beloved community. Even when folks don't sign up, they see us together — it makes them think. Perhaps, we always like to hope, the next time we come by, they will be ready to sign up for freedom. And there's always a next time. Always.

Our final stop is a colored settlement near a planing mill owned by a Mr. Black. Most of these people are his tenants and employees. We know that he has told them not to talk to us and that they inform him each time we come around. So we keep our visit short. We talk quickly and to the point—"Join the Freedom Party. You need it. It needs you." No one signs. Few talk. James B, sensing that someone has already headed to tell 'Mr. Charlie' that we're talking to 'his niggers," says "let's go," and we git. Fast. There is always the next time. Folks have seen us, some have talked, however briefly. The precious seed is planted. The freedom seed.

After another call to the Biloxi office from the tavern, telling them to expect us in 45 minutes, we pull out of Saucier. Four hours of talking, four hours of work, for hours of fear, on both sides — and two Freedom forms filled out, one from the woman in the house in the woods, another from a drunk in the tavern.

Back along 67. Same routine. Same apprehension. But heading home. No trouble. Arrive in Biloxi. Sign back in. Relax. Wait for tomorrow. Can't it happen here? It already has.

RCA's advertising people certainly are conservative. The day after that big Ranger moon shot, RCA ran full page ads in many newspapers stating: RCA TV CAMERAS SHOW MOON 100 TIMES MORE CLEARLY THAN EVER BEFORE.

Meanwhile, on the front pages, the press was giving the Ranger ten times more credit. One story began: "The spacecraft Ranger—has given scientists a sharp new look at the moon—a thousand times more detailed than any glimpsed before."

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BETTER STARS IN SOUTH

We read that Dr. Lawrence H. Aller, a leading astrophysicist, thinks that young astronomers ought to head for the southern hemisphere. The pay may not be as good down there, but the stars are better. "Since we can't move the heavens," he says, "the astronomers will have to move south."

The item caught our attention because the only real live astronomer we have known did just that. Bart J. Bok, a colorful Dutchman, was an expert in the stars of the southern hemisphere but his place of employment was Harvard University. Dr. Bok used to delight students with his one-man impersonations of the entire solar system. It was hard to believe that a single individual could move in as many directions at once. Starting simply as the earth rotating around the sun, he would pick up the moon and the several planets, finally ending up spinning on a dozen different courses around the classroom.

But when Dr. Bok got an invitation to take over an observatory in Australia, he packed his telescope and took off. His explanation was simple and touching: "Every man must follow his star. And when your star is in the southern hemisphere, well you go to Australia."

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